



MARCH, 1892.

# HERALD OF MISSION NEWS

## CONTENTS. P.

Our Views of Mission Work	41
Items of Missionary Intelligence	44
Monographs	50
Letters from Christian Workers	55
Editorial Notes	58



No. 3

R. M. Sommerville, EDITOR  
NEW YORK.

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## OUR VIEWS OF MISSION WORK.

### THE PLANT OF RENOWN.

*Rev. J. M. Foster, Boston, Mass.*

Christ appeared in the world as a tender plant, a sprout from a root in a dry and arid soil. But He became a plant of renown through all the earth. "I will raise up for them a plant of renown."

I. *This plant is renowned for the place it occupies in prophecy.*

In the third chapter of Genesis we have the germ prophecy, "The seed of the woman shall bruise the serpent's head." From this has grown the prophetic tree. You may take any branch, *e. g.*, His genealogy. From the branch Enoch came the branch Noah. From him the branch Abraham. From him the branch Isaac, the branch Jacob, the branch Judah, the branch David, on down to Christ, who was the son of David, who was the son of Adam. Take the time of His appearing, another branch. Daniel said, from the decree of Darius to lift the captivity in Babylon till the Messiah would be seventy weeks, or, in prophetic language, 490 years. From that decree until the birth of Christ was 457 years. Adding the 33 years of Christ's life, you have the 490 years of Daniel. And in the fullness of time, in the very nick of time, Christ came. Take the place of His appearing. Among all nations, Israel was chosen. Among the twelve tribes, Judah was selected. Among the cities of Judah, Bethlehem is named. And of the two Bethlehems in Judah, Bethlehem

Ephrata is designated. And there the Messiah was born. And so you might go on adding branch to branch until the prophetic tree is complete, the plant of renown. As you gaze, it is enswathed with fire, and you hear a voice from the midst: "Put off thy shoes, for the place whereon thou standest is holy ground."

II. *Renowned for its healing properties.*

Jeremiah asked: "Is there no balm in Gilead, is there no physician there? Why, then, is not the health of the daughter of my people recovered?" Christ's blood is the balm. He is the physician. His blood cleanses from all sin. Isaiah said: "By His stripes we are healed." Sin is a disease that has seized upon every human soul. It is always troublesome, frequently loathsome, always dangerous. If unchecked, it results in death, the second death, eternal death. Remedies whose names are legion have been proposed, but they only aggravate the disease. The stripes, the wounds, the sufferings of Christ, are the sole and only cure. The Hebrews in the wilderness, who had been bitten by the fiery serpents, must look to the brazen serpent which Moses had lifted up on a pole in the camp. That was the divinely appointed remedy, there was no other; to neglect or reject that meant certain death. Christ has been lifted up on the cross, suspended between heaven and earth as if unworthy of either, elevated upon a high altar for

sacrifice, and now He draws men of all classes to Himself. "Look unto me and be ye saved, all ye ends of the earth; for I am God, and besides Me there is no Saviour." "Neither is there salvation in any other: for there is no other name under heaven, given among men, whereby we must be saved." In the forty-seventh chapter of Ezekiel, the prophet saw a river issuing from the east door of the temple, and flowing down into the sour, festering, malaria-breeding marshes, and they were sweetened, and emptying into the Dead Sea, and its waters were made fresh. On the banks of the river were trees, bearing fruit, and the leaves were for medicine. "The leaves of the tree of life were for the healing of the nations."

This is the only hope for earth's perishing millions. The HERALD OF MISSION NEWS is devoted to the work of carrying the good news to the dying. Its message is, "Look unto Jesus and live."

### III. *Renowned for its protection.*

Its shade protects from the scorching sun. It is a covert from the storm. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Just as the fortress protects the soldiers from the enemy, so God protects His people. "The name of the God of Jacob defend thee." In the forty-sixth Psalm David says: "Let the mountains be lifted up and cast into the sea, making it a vast, seething caldron; let the ocean bed be upheaved and the earth sink so that the sea becomes dry land and the dry land becomes sea; let there be moral revolutions shaking the foundations of society; let nation be dashed against nation and kingdom against kingdom until blood flows to the horses' bridles, still we will not be afraid."

"God is our refuge and our strength,  
In straits a present aid;  
Therefore, although the earth remove,  
We will not be afraid.  
God in the midst of her doth dwell,  
Nothing shall her remove;  
The Lord to her an helper will,  
And that right early, prove."

In the ninety-first Psalm David said: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Thou shalt not be afraid for the terror of the night nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

As the pillar of cloud overshadowed the camp of Israel in the wilderness and shielded them from the burning sun by day, and the pillar of fire illuminated their tents by night, and always protected them from enemies and dangers, so God's presence overshadows and protects every believer. "He shall hide thee in the secret place of His pavilion from the strife of tongues." God has not promised to keep His people from troubles, for they are blessings, promoting the growth of the graces of the Spirit in the heart. But He has promised to keep them from the evil. And He has assured us of His presence to comfort and bless. "When thou passest through the waters I will be with thee." "Fear thou not, I will be with thee, yea, I will uphold thee by the right hand of my righteousness." "I will be with thee in six troubles and in the seventh no evil shall befall thee."

### IV. *Renowned for its fruits.*

"As the apple tree among the trees of the wood, so is my beloved among the

sons. We sat down under his shadow with great delight, and his fruit was sweet to our taste." "My fruit is better than gold." The tree of life bore "twelve manner of fruits, and yielded its fruit every month." What are these fruits? Paul tells us, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Again he reduces them to three—"The fruit of the Spirit is in all goodness, and righteousness, and truth"—a perfect character, a blameless life, a faultless standard. Again he says, Denying ungodliness, and worldly lusts, we should live soberly toward ourselves, righteously toward our fellow men, and piously toward God. David's prayer, "Uphold me by thy free Spirit" means, Hold me up, free from the world, its affections and lusts, by Thy Spirit, just as the fruit is suspended on the bough of the tree, free from the ground. Paul exhorts us, in Phil. 1:11, to be "filled with the fruits of righteousness." We must eat. "Except ye eat the flesh and drink the blood of the Son of Man, you have no life in you." "I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved."

Christ is the vine, His people are the branches, and their obedience is the fruit. "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit." Every soul saved is an apple on the tree of life. "Comfort me with apples, stay me with flagons, for I am sick of love."

#### V. *Renowned for its beauty.*

"He is the chiefest among ten thousand, the one altogether lovely." Beauty is the harmonious combination of excellencies. We speak of a beautiful landscape, a beautiful picture, a beautiful countenance, a beautiful life. The character and life of Christ are a perfect symmetry and combination of all virtues and graces. He was all-glorious within. Every active and every suffering virtue adorned His life. He had the glory of the only begotten of the Father, full of grace and truth. His glory was veiled in human nature. Divine power was veiled in a human arm, Divine wisdom in a human intellect, Divine compassion in a human countenance, Divine justice in a human conscience, Divine love in a human heart. The glory gleamed forth on the Mount of Transfiguration, and the three disciples were in a deep sleep. It shined forth in the vision of John, and he fell at His feet as dead. This glory we see by faith in the sanctuary. David said: "One thing I desire, that I may remain in God's house and behold the beauty of the Lord." In Isaiah, 33d chapter, it is said: "The man that walketh righteously and speaketh uprightly shall dwell on high, and see the King in his beauty." Those clothed in the "beauty of holiness" see Christ's glory. "Blessed are the pure in heart, for they shall see God." This beauty is given to Christ's people. "Let the beauty of the Lord our God be upon us." Just as the priests wore the garments appointed for service, so believers are clothed in the righteousness of Christ. "What are these that are arrayed in fine linen, and whence came they?" "These be they that came out of great tribulation, and have washed their robes and made them white in the

blood of the Lamb." The Psalmist says, "Worship the Lord in the beauty of holiness," *i. e.*, in the beauty produced by or consisting in the holiness of our Redeemer. The apostle saw the one hundred and forty-four thousand stand with the Lamb on Mount Zion. They had the seal of God in their foreheads. They were clothed in fine linen, "the righteousness of saints," and they "were purchased from among men to be the first-fruits unto God and unto the Lamb."

#### VI. *Renowned for its growth.*

In the 80th Psalm, David saw a vine taken from Egypt and planted in a good land. It became a great tree in the midst of the earth. The height of it was to heaven, and the sight thereof to the ends of the earth. The mountains and hills, governments and nations, were veiled with its shade; the leaves thereof were fair, and the fruit of it much. The boughs extended to the rivers, and the branches to the ends of the earth. This is the Gospel tree. It is filling the earth.

The banyan tree of India sends forth branches which drop down and take root, and become life-giving trunks. There are trees with three hundred and fifty such trunks, and these having three thousand branches; and seven thousand men have been sheltered beneath one tree. The Gospel is a banyan tree. Every Mission station is a new trunk added, increasing the sources of its vitality. Our Missions among the Ansairia in the East, the freedmen in the South, the Indians in Indian Territory, and the Chinese on the Pacific slope, are so many sources of strength and life to our Church. Establish another in China, another in Africa, and another in India, and our connections with the great source of life and strength will be increased by these life-giving trunks. It multiplies our efficiency; these will continue multiplying until all nations have been overshadowed by this Gospel tree, all kindreds and tongues healed by its leaves, and all people nourished by its fruits.

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## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA.—Encouraging reports are regularly received from this field. The workers are always busy and can point to very satisfactory results. Occasionally letters to intimate friends of our missionaries come to our notice, and in that way we learn indirectly of labors and trials to which no reference is made in correspondence intended for the press. The Mission has had to encounter formidable opposition from the Government, both local

and general, during the past year. As Dr. Balph says in a recent letter, the present governor of Latakia is a man who has shown unusual zeal in opposing evangelistic work, and is making proselytes to the Moslem faith. "Threats, imprisonments and promises of reward have all been made to serve his purpose. But we have reason to be thankful that so few of our converts have been drawn aside, 'choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.'"

SUADIA.—Every month brings from our missionaries some good word respecting Suadia. The fact that Rev. Jas. S. Stewart was until recently detained in the mountains by quarantine, gave him unusual opportunities to visit and inspect the work in this district. As we learn from his reports and from other sources, of the diligence and devotion of Miss Meta Cunningham, we cannot help congratulating the Irish and Scotch churches on having so noble a representative in the field. She should not have to labor alone. The services of an ordained minister are needed there, and it seems strange that, though this matter has been before the Church for over eight months, the money has not been furnished for this purpose.

MERSINE, ASIA MINOR.—The illness of our senior missionary, the imprisonment of Teacher Dibbak, and other disheartening circumstances have necessarily operated against the work of Tarsus Mission this year. Yet there are not wanting tokens of the Divine favor. Dr. Metheny, in a recent letter, speaks of "Bro. Dodds as doing wonders in Arabic, holding forth every Sabbath night to an audience of fifty or sixty people." Nor has the doctor himself been idle, preaching when unable to stand, answering professional calls, and otherwise using his influence in behalf of the cause that he represents.

CYPRUS—Our young missionary, Rev. J. R. W. Stevenson, has opened a small school in Larnaca, and is entering upon his work in reliance on the promised grace of the Redeemer, and looking to Him for guidance. A letter recently received from Miss Joseph, dated Smyrna, Jan. 30, informs us that Rev. H. Easson, of Latakia, was

there on his way to the Island, to assist Mr. Stevenson in selecting a site and in having a foundation laid for the iron church that will be sent from London, England. We take this opportunity of asking the friends who kindly promised us aid in this enterprise to forward their subscriptions as soon as they conveniently can. We heartily thank those who have done so already, and will publish the amount of their contributions when the whole sum has been raised. We also solicit the co-operation of friends on whom we have not yet found time to call; make all checks payable to Cyprus Mission, and, that both poor and rich may be represented in this new work, we agree to accept any sum from \$25 to \$1,000.

CHINA.—*The Missionary Record of the United Presbyterian Church, Scotland*, quotes from a letter of Dr. Griffith John: "A fact of great interest came before me on Saturday last. I have already mentioned Hunan as the most anti-foreign of the eighteen provinces. Well, we have even in Hunan some genuine Christians. A Hunan man, named Pan Kwang-tah, was baptized at Hankow in the year 1876. Soon after his baptism he left Hankow for his native city in the west of Hunan, and he has never been here since. For a year or two he wrote occasionally, but for more than twelve years no letter was received from him, and he had passed out of our minds. On Saturday last I received a letter from him, reminding me of the fact that he was baptized at Hankow in 1876, and asking me to supply him with a New Testament, a hymn book, and any other Christian books that might be helpful to him. His story is—that his boat had cap-

sized, that all his books were lost, and that he was very anxious to get a new supply. Is it not cheering to get such a letter in the midst of our trials? Think of a native Christian, all alone in that hostile province, feeding on the Word of God, and thus maintaining his Christian life for fifteen years without any human help, never writing to his pastor till his New Testament was lost, and then from sheer hunger writing for another!"

CHINA.—The year 1891 has been marked in China by unusual riots and disturbances, and he is a bold prophet who ventures to predict what changes may take place within the empire during the year 1892. The present Manchu dynasty is unpopular. The great secret organization known as Kolao-Hui has spread over the empire, and is bitterly hostile to the present emperor, Kwangsu, as well as toward all foreigners. The emperor is but twenty years of age, and has given no sign of ability as a ruler. It is not clear that he can depend upon the loyalty of his subordinate officials. The riots during the last summer in cities on the Yang-tse River and in Hunan, resulting in the murder of several foreigners, including some missionaries, called forth an edict from the emperor which commended the work of Christian missionaries and directed that they should be protected in their charitable labors. If this edict is not enforced by native officials, foreign Governments may interfere for the protection of their citizens. This will undoubtedly be a critical year for "The Middle Kingdom."

Of the 8,000 foreigners residing in China 1,000 are American and a little over 3,000 are British subjects; one-half of these foreigners reside at Shanghai. The popula-

tion of China, being based upon no recent census, is always a matter of dispute. The best authority on the subject, *Die Bevolkerung der Erde*, now places the population at 350,000,000. In the year 1889 the total value of the foreign trade of China was, in exports, \$111,490,000, and in imports \$123,500,000; somewhat less than one-third of these imports was in opium, the estimated value of which was about \$35,000,000. This trade in opium is a crime against humanity.

The latest statistics, covering the work of the forty Societies laboring in China, give a total of 1,296 foreign missionaries, of whom 589 are men. The native Christian laborers number 1,446, of whom 211 are ordained. There are 522 churches, embracing 37,287 communicants. This is a marvelous growth since 1843, when it was said that there were not more than ten native Christians in China.—*American Board Almanac.*

AFRICA.—Dr. Elmslie, missionary in the Mombesas country on the west coast of Lake Nyassa, reports that after three years' labors five schools had been erected which had a daily attendance of 500 native scholars. In spite of the ignorance and depravity which had prevailed through unknown centuries, the aptitude of the young for acquiring knowledge was a hopeful sign of gradual triumph. The picturesque accounts of the people of Africa living in a happy savage Acadia were not borne out by the missionaries. Dr. Kerr Cross has stated that the natural condition of the African was quite the reverse of that, which was none other than utter degradation and awful misery. Whether the poor creatures belonged to strong or weak tribes



they always lived in a state of insecurity arising from the terrors of witchcraft, slavery, war and famine. One of the most pathetic features in the annals of the Missions established in Lake Nyassa country was the safe asylum and stronghold which they became for hundreds of natives, women and children, who gathered around them for protection from Arab marauders and powerful native chiefs.—*Spirit of Missions*.

AFRICA.—Along the West African coast there are now 200 churches, 35,000 converts, 100,000 adherents, 275 schools, and 30,000 pupils. Thirty-five dialects or languages have been mastered, into which portions of the Scripture and religious books and tracts have been translated and printed, and some knowledge of the Gospel has reached about 8,000,000 of benighted Africans.

#### AT HOME.

CACHE CREEK MISSION.—We have been able this week to say, for the first time, that we had all the children in the school that we could teach to advantage. We have all the time been urging the Indians to send their children to school, going for days among the camps, and whenever we found children trying to get them; when children came with their parents about the Mission, trying to induce them to enter the school; and the time when we would have to turn children away seemed a great way off.

The closing months of last year and the first of this saw a great deal of provision coming into the Mission from Missionary Societies and others; clothing, dried fruit, slates, books, dishes, etc.

A matron, Miss Wisely, of Coulterville,

Ill., came near the end of the year, and we thought that our equipment was such that we would go out during the holidays and almost compel them to come in, but the grip came, and instead of working in the camps, none of us were able to get away from the Mission, and when time came to take up school we were barely able to take care of what came back, but as we grew stronger we did what we could and the number grew, until we have twenty-six in school.

When these get so they understand a little better what we want them to do they will not take so much care and we may take a few more, but for the present we have all we can manage and teach to good advantage, and while we might feed and clothe a few more, the advancement of all would suffer, and that is the important matter.

It was strange the way some of the children were brought in. We could not say we did it, although we did all we could; in some cases they refused absolutely to let us have the children and afterward brought them to the Mission and asked us to take them.

One instance was rather striking: a medicine man had a daughter eight or nine years old, an only child; another Comanche had a child about the same age that sickened and died, and he thought that the medicine man had "made medicine" to kill his child, or, as we would say, had bewitched his child; they think the medicine is blown through the air, and into the body at the will of the medicine man; as a result of all this, the father of the dead child threatened to kill the daughter of the medicine man, and the parents realizing the danger of their child took it to a white man in Fort Sill and asked him to keep it in hiding in

his home, and he advised them to put her in the school here; they were afraid to take her home again and left her at his home until a conveyance from the Mission brought her here.

As an instance of the way they will work to keep their children: A boy that we had in the school last year did not come back at the first of this year, and we tried again and again to get him, but were always baffled by excuses. His parents were dead and his grandmother had charge of him; one day I met her, and she had the boy with her, his head buried in her lap. When I asked her about him, she told me that his eyes were very sore and he could not bear the light, that he was suffering greatly, etc., etc. I insisted on seeing his eyes, and almost by main strength succeeded in doing so, and found there was little or no inflammation. He dropped his head under cover again, and she told me that the sunlight almost drove him wild. I brought all the pressure to bear on her I could, and she finally consented to let him come with me. When the matter was decided, the boy straightened up and clambered into the rig with me, and I have not heard anything about his sore eyes since then, and that was months ago. The boy was willing enough to come back, but the grandmother was bitterly opposed to the white man's road and influenced him against the school all she could.

The children learn quite readily. Some things, of course, are easier for them than others, and they seem, as much as any children I have ever seen, to show a teachable disposition. The farther advanced read verse about at worship and at opening of the school each day, and seem to do it intelligently.

Each child responds to its name in roll-call with a verse of Scripture. Those that are beginning to read are using the "Peep of Day" books as a text book; they commit the Golden Text every week; those that can read have committed all the Commandments, and have started in on the "Chief End of Man." They repeat the Lord's Prayer each morning in opening the school and each night and morning in saying their prayers, they also add to it such other petitions as they may desire. We are trying to give them God's Word, for the promise is it shall not return void, and nothing but His care can make the seed grow, and if He blesses it, it must prosper.

The older Indians that have heard the most about the Gospel seem to be greatly interested, and some of their talk is rather striking; one of them last Sabbath told me that he wanted to pray to the same God, and when I talked to God he would say, "What he asks I want." When he heard me say, "Our Father," he would say in his heart, "Yes, He is my Father, too." When he awakened in the morning he thought about what I had told him about this Father, and it made his heart feel glad all the day; and when he had joined in the prayer it made his heart warm. Others seem almost as much interested, but have not spoken so freely. You can hardly imagine the encouragement all this has been to us, and we wish to share the joy with you, for this work belongs to all God's children. W. W. CARTHERS.

*Fort Sill, Indian Territory.*

DENISON, KANSAS.—Another year of our missionary work has come and gone, and we may well ask ourselves: Have we done what we could? What sacrifice have we made for our Master's cause? We may well trem-

ble when we think of the poor heathen thirsting for knowledge, yet receiving no instruction for lack of means, while we living in Christendom have every privilege we could desire. It behooves us, then, to wisely improve every opportunity and begin another year with renewed zeal and energy, working while it is yet day, for the night of death cometh, and we know not which one of us may be called away before another opportunity is given us. Our membership is twenty-two. Seven regular meetings have been held during the year. Although our average attendance is only eight, we feel encouraged as a Society.

The past year has been one of pleasure and, we trust, profit, not only to ourselves but to others. We spend one-half hour in devotional exercises, the rest of the time we spend in preparing rags for carpet.

MRS. L. R. REYNOLDS, Sec.

The Treasurer submits the following report for the year ending in December, 1891:

Jan. 16, 1891.

	By cash on hand.....	\$3 33	
Dec.	By year's receipts.....	31 50	
"	To Syria Mission.....	\$10 00	
"	To Foreign Mission...	10 00	
"	To Chinese Mission...	10 00	
	Other outlay.....	3 25	
		<hr/>	
		\$33 25	
	Credited by balance.....	1 58	
		<hr/>	
		\$34 83	\$34 83

Respectfully submitted,

MRS. MATTIE E. McCLURE, Treasurer.

OAKDALE, ILL.—The Ladies' Presbyterial Missionary Society of Illinois Presbytery held its fifth annual convention in the Elkhorn church. As we gather from a re-

port of the proceedings kindly sent us, the exercises were of a very interesting character. The reports of Societies and Mission Bands were encouraging. Several ladies read carefully prepared papers on such timely and suggestive themes as, "Are we giving as we have received?" "Work for all, no idlers in the vineyard!" "Mission work, command, need and reward." Mrs. D. S. Faris, of Sparta, conducted a Bible reading on "Consecration." Why could not some of these papers that are spoken so highly of be put in type for the benefit of our readers? The churches need just teaching as these subjects suggest.

The result of a very impressive thank offering service was \$34. The contributions of the Society during the past year were \$523.41.

The officers for the coming year are as follows:

MRS. R. C. REID, President.

MRS. E. M. SLOANE, Rec. Secretary.

MRS. ADDA F. THOMPSON, Cor. Sec.

MISS ELLA MOORE, Treasurer.

NEW CASTLE, PA.—The Sabbath-school of New Castle Congregation gave \$25.00 toward the fund for completing the Industrial School in Syria.

TAKE NOTICE.—The Pittsburgh Presbyterian L. M. S., will hold its annual meeting in New Galilee, April 28, 1892. Three sessions will be held during the day. The morning session will be devoted to business and the afternoon mostly given to the children. The evening will be occupied with papers and an address.

S. M. BLACKWOOD, President.

M. S. GIBSON, Cor. Sec.

## MONOGRAPHS.

## A KING'S DAUGHTER, IN THE SOUTH.

On the banks of the Alabama, in a miserable hut, lives Mrs. Rachael Washington, an old colored woman and a Covenanter. She turned (using her own language) into her seventy-seventh year before Christmas. Although so old, and afflicted with fever sores as to be unable to support herself by washing, the usual mode of livelihood among women of her rank here, yet she makes a living for herself and child by patching, sewing, etc. Besides this, she is enabled to lay a little aside for the Lord. Could you but see her, and the place she calls home, you would think she was doing her portion of missionary work by supporting herself alone.

A low shanty, with one room only, and this twelve feet square, board windows, a roughly hewn board floor, no carpet, and many cracks through which the rain blows or the sun shines. An old-fashioned fireplace, with its ancient andirons and scarcely enough wood to bake a hoe-cake or fry a piece of bacon for her supper. Bed, table, cupboard, all in the one small room. These, with three little pigs, and four hens which come at her call, comprise her earthly possessions; and this is a description of the place, which to her is "home, sweet home." During the war she was auctioned at sheriff sale for \$1,100 and her six children sold from her. She knows not, to this day, where any of the living are, with the exception of one daughter. Although old and seemingly neglected, one is led to think, on conversing with her, that such a soul is more precious in the sight of God than

\$1,100 could possibly be in the eyes of an avaricious slaveholder.

Bereft of husband and children, she adopted a little girl, forsaken by father and mother, for "the dear Lord's sake," and now this child, fifteen years of age, has a little one three weeks old to care for. Calling on her one day, she was seen returning from the riverside where she had been gathering drift-wood for fuel. Entering the house, a tear was seen on her cheek as she said to her daughter, "No wonder, Mit-tie, you covers your head when your teachers whom you loved so comes to see you. But I pulls the clothes right off you and lets them look you straight in de face." Turning to the teachers she continued, "I'se been tellin Mittie she'd better be prayen' to God to give her time to repent. Fifteen funerals in Selma on one day, and maybe the Lord will take her away in her sins."

She said she was ashamed to come to church now, because she had not paid any church money since cold weather came. It seemed to take all she could make to keep her in food and fuel.

In speaking of a gipsy woman, who desired to tell her fortune, she said, "There is just one thing I wants to know, and no gipsy can tell me dat, and dat is, if I's a gwyen to heaven when I dies. I prays to God ebray evenin' dat He will take me before I gets to be a burden to any one, but I knows He will do as He sees proper." Such a visit strengthens one's faith in the Christian religion, and demonstrates that hovels sometimes contain what mansions do not, viz.: peace of conscience. \* \* \*

*Selma, Ala.*

## THE ATTITUDE OF THE JEWS TOWARD THE LORD JESUS CHRIST.

The Jews were expressly created for Jesus. Their attitude should be loyalty and love. They are "the everlasting nation." The prophecies inspired the hope of the Messiah, and the Levitical sacrifices taught the purpose of His mission. The spirit of expectancy was alive during our Lord's ministry, and was not quenched by His death; thousands of Jews accepted Him as Saviour. And though the nation, as such, rejected Him, and continues to reject Him, still the expectancy survives, notwithstanding the Talmudical system which has tried to explain His absence

The expectancy continued, and false Messiahs appeared at various periods from the second to the seventeenth century, bringing fresh calamities on the Jews. They were persecuted to the death for ages by so-called Christians, who tortured, plundered and banished them. In recent times Rabbinism has been losing its hold of the Jew, and Rationalism taking its place, so that the Jew has sought to lose himself among the nations, and his hope of a Messiah has become a mere sentiment. Recent persecutions, however, in Russia, Germany and Roumania have revived the expectancy.

Israel has been prosperous and forgotten her hope. But there is a turning of the tide. We were startled some years ago by the rise of anti-Semitism in Europe—the bloody persecutions in Russia. Blood lies at the door of those who enacted these persecutions; and there are many things which may well make the Christian Church ashamed. I would speak more strongly, if it were not that I myself am a Jew—but for all that these things mark the turn of

the tide. Israel is being allured into the wilderness since the anti-Semitic movement, and, notwithstanding the unbelieving spirit beginning to prevail, thousands of hearts have been turned to the hope of Israel, and besides, more Jews have been brought into the Christian Church than in the preceding fifteen hundred years. And not merely individuals, but numbers; for we have now, it is estimated, in the Christian Church somewhere between sixty and seventy thousand Jews, and amongst these many distinguished for learning, Christian zeal, Christian love and Christian works, giving us a little sample and foretaste of what will be the case when "all Israel shall be saved," and be recognized as the people of the Messiah, and be known everywhere as His messengers and missionaries.

Now where the anti-Semitic movement has occurred, marking the turn of the tide nationally, there are many who are striving to throw off their nationality—they would be Jews no longer; or, at all events, only Jewish Germans, or Jewish Russians, not German Jews or Russian Jews. They want to throw off their Jewish nationality; and especially is this the case in Russia. But they have been made again to feel there is a deep chasm between them and the Gentiles, and that they cannot throw off their peculiarities, for as it is written: "Lo! The people shall dwell alone, and shall not be reckoned among the nations." They shall dwell alone; they were not doing so when the persecution broke out, but they saw their error, many of them; and now the special hope of Israel has revived, and many are talking of going back to Palestine. Ever since the persecutions the longing of the nation to return to Palestine has been growing, and is still gaining in intensity

and extent, notwithstanding all the difficulties that meet them. Their eyes are being anew directed towards Jerusalem.

I wish you believers would take that view. There is much spoken against Jewish Missions, but they are accomplishing the grand end of God; and, besides, you are bound by the noblest motives of gratitude to give back to the Jew what you received of him. You received mercy through their unbelief, that through your mercy they may obtain mercy.—REV. THEODORE MEYER.

#### THE WORD A LIVING SEED.

The real meaning of Holy Scripture is never discovered until it has been translated into our own life in such a form that its contents may become intelligible to those who are nearest to us. You never know the meaning of the acorn until the acorn has appropriated to itself the mysterious powers of the sun and the rain and the dew and the light and the air. If anybody asks you the meaning of the acorn, point to the oak with its massive trunk and its mighty branches and its pomp of leaves. That is what the acorn means. If anybody asks me for a final proof that there is life, and the very life of God, in the Book that we are assembled this morning to circulate all the world over, I give the same answer. The best proof that the acorn is not dead, and that God made it, is that the oak comes from it; and the best proof that the very life of God is in the Bible is to found in the Bible's power. In circulating the Bible, you are like a seed merchant sending bales of seed to the farmer. If he wants to know what it is doing, he must go in autumn and see the country covered with the brown corn ripening in the autumn sun. If you want to know what your Bibles are doing,

follow them in thought to the people to whom they are sent. Measure the moral and spiritual results produced in them by the moral and spiritual results which the Bible has produced in you. What has been done for you by the story of the descent of the Eternal Son from the heights of God to effect our redemption by His death for the sin of the world, by His resurrection and ascension into heaven and His eternal glory—what has been done for you by these great contents of Holy Scripture will be done for the people of every land and under every sky to which Bibles are sent.—*Bible Society Reporter.*

#### A MISSIONARY'S SPEECH.

"Fathers and brethren," said Dr. Inglis, in the General Assembly of the Free Church of Scotland, "we are often told that missionaries should content themselves with stating facts, and leave the Church to draw the inference. There are three facts which I wish to bring before the Court. I place on your table," suiting the action to the word, "the Assembly's Shorter Catechism, translated into the language of Aneityum. That, Moderator, is my first fact. I place on your table the 'Pilgrim's Progress' of John Bunyan, translated into the language of Aneityum," placing a second book beside the first; "that is my second fact." Then reverently taking into his hands a volume larger and yet more precious, while his eye looked lovingly on the pages that had cost him years of toil, he deposited it too beside the rest, exclaiming: "Finally, I place on your table the Holy Scriptures of the Old and New Testaments translated into the language of Aneityum. And now, Moderator, having given you the facts, I leave the Church to draw the inference."

## WE WORK IN FAITH.

I am sometimes accustomed to contrast my own work with the work of some of my friends. The barrister delivers his speech before a court, and in a little while he knows whether he has got a verdict or not. The doctor sets a man's leg, and in a few weeks or months he sees the man walking about the city as before; or he watches the subsidence of pain under his treatment; or in the white pale face there gradually returns the glow of animation and strength; or, when he bids his patient "Good-by," he remembers how feeble was the grasp of the hand when he began to attend him, and how firm the grasp of the hand is now. But, sir, when I plead with men to make the will of God their supreme law—His will concerning their eternal redemption, and His will concerning their personal conduct—I cannot tell, in the immense majority of cases, whether I have got my verdict. When I warn men of the judgment to come, I cannot tell whether, during the week that follows, any of them have been restrained by those warnings from indulging in gross and flagrant sin. When I speak to them of the great hopes which are our inheritance in Christ, I cannot tell how many of them are enabled during the following week to bear the hardships of poverty, to bear distress, anxiety and pain with higher courage and nobler patience. Something, indeed, we who are permitted to preach the Gospel of Christ are allowed to know. Now and then a man will meet one at the door of a railway carriage fifty miles away from home, and, with tears in his eyes, will thank one for a sermon, preached ten years before, by which his whole life has been changed. Now and then one receives a letter showing that a man has become a

better husband and a better father, and that life for him has become fairer and brighter in consequence of what he has heard from one's lips. Now and then a man comes to one and says, "Ah! sir, if it had not been for your preaching, I should have given up faith in the power of the cross of Christ Jesus our Lord." And, of course, there are many in one's own church in whom one may see a certain growth of spiritual power and a certain brightening in Christian righteousness; but all of us have to work largely in faith, and for the results of our labor we have to trust to God.

DR. R. W. DALE.

## REDEEMED.

In Constantinople there was an English officer, who, walking along the market place one day, saw a number of persons chained together as captives, about to be sent across the sea to some foreign country. He was struck by the appearance of one man, who, when he saw the compassionating countenance of the officer, put his hands together and said: "Sir, ransom me, and you will never repent of it." The expression and manner of the poor captive were such as to strike the officer's attention; he saw that he was a man of education and superiority; he stopped and talked with him, and discovered that the price of his ransom would be 200 rupees, about 20£. He paid down the money, and when the chains were unloosed this good man fell down before his deliverer, clasped his feet, and cried: "Sir, I can never leave you as long as I live; every drop of blood in my veins thanks you; every power I can put forth belongs to you; I am your slave forever." You see the application. You know the price that was given for our ran-

som. We belong to Him who gave for us not a few perishable coins, but His own most precious blood. Christian young men and women, will you not throw open your hearts to the lesson, and cry to Him: "Every drop of blood in my veins thanks Thee; every power I possess, body and spirit, for time and eternity, belongs to Thee, and to Thee alone?"

#### KING SOMAYOU.

A young student of the Nichols Latin School at Lewiston, Maine, who goes under the name of Lew P. Clinton, is really Somayou, king of the Bassa tribe in the southwestern part of Africa. The tribe occupies a territory running back over the Kong Mountains, 500 miles in length and 200 miles in breadth, with an outlet to the sea. In his boyhood Somayou had a strong desire to learn the English language, so that he might trade for his people. With this determination he ran away from his tribe, and finally found his way to this country under the care of a missionary. He is not only a good English scholar, but has shown average ability in mastering Latin, Greek, mathematics and other studies. He contemplates a course in Bates College, after which his plan is to go back to his people, not as a ruler, but for the purpose of establishing a civilized colony and devoting his life and energy to the interests of his people, educationally and religiously. Somayou defrays his expenses at school by lecturing.—*N. Y. Evening Post.*

#### TRUE WORDS.

The best answer to infidel objections against the Word of God is to circulate it

and allow it to be its own reply; so when thoughtless and unsympathetic people speak against Missions, we should recognize the greater necessity of spreading them and letting their results be their best vindication. The words of the late Lord Lawrence have often been quoted, but they should be re-echoed in the hearing of the Church of Christ at home and abroad. Speaking after forty years' experience he said, "I believe, notwithstanding all the English people have done to benefit India, that the missionaries have done more than all the other agencies put together." And if missionaries have done more, at what an infinitesimal cost have they done it! Equally decisive are the words of the honored principal of the Edinburgh University, Sir William Ure, who said: "No one speaks against the missionaries save those who know nothing or next to nothing about them." It has been urged that home heathenism is so great that there is no surplus energy to spare for foreign work. Do those who made the objection do what they can for home work? and is any church in England or anywhere else impoverished by reason of the help it has rendered to the foreign field? — *Rev. Geo. Gladstone.*

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If an excellent sculptor be employed to carve a statue, whatsoever the materials be, he may use as much skill in carving on an ordinary stone as upon the finest marble. So, whatsoever thy condition is in the world, thou mayest glorify God in it and bring praise to His name and show as excellent grace as in the highest condition. He that grinds at the mill may glorify God as well as he that sits upon the throne.—*Bates.*



## LETTERS FROM CHRISTIAN WORKERS.

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*An interesting account of the work in Cache Creek Mission will be found under "Items of Missionary Intelligence," and a character sketch from the Southern Mission among the "Monographs."*

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LATAKIA, SYRIA.—The following letter is dated Jan. 21, 1892:

We are just beginning our second term of the school year, after a vacation of two weeks for the holidays. The girls who are from town went home, but we cannot give that privilege to the ones from the mountains. Their clothing is all provided by the Mission, and they would either return with their clothing in rags, or not return at all. All except one girl were back Saturday evening, ready to prepare their lessons for Monday. But I must say it was almost an impossibility for them to settle their minds on study, there was too much to tell of what had happened while they were away. New jackets, dresses and ribbons, and the people who called and who staid at home, the parties that had been attended, and the people who had become engaged. Perhaps the one who failed to appear came in for more than her share of the gossip. Poor thing! her case is a sad one. She is only fourteen years of age, and her mother has engaged her against her will to a man three times her age, all for the name of having her married young. The term that has gone has been one of the most pleasant in missionary life. We opened school with a number of improvements. First a bathroom and dressing room; then a new workroom, and enlarged kitchen, an extra school room, and new

floors in a number of the rooms. The cement floors that had been down for eighteen or twenty years had become so worn that they could scarcely be swept, much less scrubbed. The money for these improvements was given us by Mr. and Mrs. Hugh O'Neill, of New York City. Also we received a donation for the same purpose of twenty-five dollars from the Ladies' Missionary Society of Winchester, Kansas.

I wish I could describe to our friends the difficulties there were in getting these repairs done last summer. The law does not allow us to build even one new room without a permission from the Government. This permission it is almost impossible to obtain; so rather than try for it, we managed it all inside the old walls. Several times we had visits from Moslems, whom we suspected were sent for the purpose of finding out if we were building anything new. Then, as has been before told you, our workmen were called off time after time to work for the Government. One old man was attending to the laying of the floor. He was too feeble to send out to a village and they arranged work for him in town, and told him he must either do it or be put into prison. He would work for them in the daytime and then come and work for us at night. God prospered us notwithstanding all difficulties, and we were able to open school only a week behind time.

Another reason that the time has passed so pleasantly is, that there being three of us to look after the oversight of the work, we can divide it so that we all have more time for teaching religious studies. But our greatest pleasure has been in the fact that eleven of our girls made a public profession of their faith in Christ Jesus. I wish you could realize how much these girls need your earnest supplication at a Throne of Grace. There is so little to encourage them and so much with which they must contend, that we always fear for them. We also need your prayers, that we may have grace given unto us to train them aright, that they may in after years render noble service for the Master.

MATTIE R. WYLIE.

KESSAB, SYRIA.—The children will be glad to see the following letter :

*“ To the gentle, the honored children, the Americani, the beloved, the endeared readers of the grand, the worthy, the wise HERALD OF MISSION NEWS.”*

If it took me as long to address a letter to you as it would a native of Syria, I am afraid I would not address you very often. The strange opening to this letter is about the way they would address a letter to you. Would not that look odd on an envelope ready for the post in America? Mr. Stewart often gets letters addressed after this style: “To the brother, the dear, the honorable, the preacher Stewart, the reverend, may God prolong his existence.” The Americans have no time for such long-drawn addresses. Then, “After kissing your hand I state:”

Oh, the snow, the beautiful snow! The first we had seen for four years. It was just the day before Christmas when the

snow began to fall in beautiful white flakes, soon covering the ground in a sheet of whiteness. I sat before the fire nursing a little two-weeks-old daughter, and Mrs. McCarroll was down stairs trying to gather together the semblance of a Christmas dinner. We could not get a turkey far nor near, so we had to roast two small chickens, but we enjoyed them, nevertheless. Well, we had regular American Christmas and New Year weather. It snowed to the depth of nine inches—something wonderful here; but they had none of this in Latakia. Nothing but *rain, rain, rain*. It does not always snow so low down on the mountain, but it always snows at the top. It seldom ever freezes anything, but New Year's day the snow was crusted a good deal.

Though we had the desired American weather for the holidays, we had little else to remind us of the joyful season at hand. No visitors; no shop windows to gaze into with longing eyes; no shopping to do; no grand sleigh rides; no festivities to join in, and no feeling of a collapse after it is all over. Just a quiet, every-day experience. Nothing new or strange—except *the snow*. Still, we are happy and contented without all these we were so used to in the *home land*. The children are happy, too. They know nothing different. They don't like to be shut up in the house all day to play, but they will soon get used to it. They expect to get a mule ride soon—not the usual way (sitting in front of a man on the animal), but a new way for them. Two boxes will be put on the mule—one on each side, balancing each other. Then we will fix a nice bed in the boxes, and Charles will ride in one and Alvin in the other. They can lie down and rest or sleep all the way to Latakia if they want to. Garabet, our ser-

vant, will ride on the animal between the boxes and hold the baby on his lap. A *whole* mule-load of *children*—just think of it! It would be much nicer to ride in the cars, but we *can't*.

Mr. Stewart, Mrs. McCarroll and I will ride horses—in saddles, not boxes. The roads are very bad now and it will be a hard forty miles' ride. We will have to get up before daylight and perhaps not reach Latakia till after dark.

Yesterday, the 12th of January, was the Greek New Year's day, and they have a custom here in Kessab much like your custom at home of hanging up your stockings Christmas eve. The children of each family go up on the roof of their house and let down a basket or bag by a rope to a window or *the* door of the house, and the parents or near of kin inside put presents in the basket or bag and the delighted children draw them up again. It is great fun, of course. The presents (unless the people are very wealthy) are generally some dried figs or some nuts, or both—something to eat, anyway.

Our neighbors were thus celebrating when their mirth and happiness were suddenly turned to grief and sadness. One of the children, a little boy five or six years old, fell from the roof upon the stones below. *Such* howling and screaming by the other children and neighbors who rushed to the scene. Mr. Stewart was out in the yard, and seeing and hearing the excitement, went over to ascertain the cause. He had them send for the doctor, then wash the blood from his face. On examination he found his leg broken at the thigh. Then the doctor came and said his skull was cracked. His head and face were cut in several places also.

Poor little fellow—he has some hard days before him if he lives at all. Such accidents are happening all the time about us. It is very sad. Don't forget the poor little children in Syria in your prayers, and also in your enjoyments and pleasures.

Your friend,

MARY E. STEWART.

*Kessab, January 13, 1892.*

SUADIA.—Our readers will be interested in the following items from this field:

Last week the boys and girls attending school there received their annual treat of nuts, candy and oranges. The room was neatly decorated with evergreens, ferns and tinted paper-flowers. As it was also the closing day of the schools, preparatory to the holiday vacation of two weeks, the scholars were ready with some performances. The girls gave us two songs, and the boys gave a recitation in which they tried, sentenced and burned that wrecker of homes and of souls, King Alcohol; the judge pouring out a small quantity of alcohol and burning it before our eyes. There is much strong drink used in Suadia, and great need of instruction and organization to oppose the evil. About a year ago, Miss Cunningham organized a Band of Hope among the boys, and up to this time fourteen members have been received and pledged to abstain from strong drink. One of the boys also signed the tobacco pledge. About three weeks ago, one of the boys, who had studied the judge's part in the above-mentioned recitation, was suddenly called away by death. A neatly-framed pledge card was given to each of the boys, except one who failed to attend the Sabbath-school. He received his card without a frame.

Miss Cunningham and also teacher Juckie made remarks, and the writer made a short address on the subject of temperance. The meeting was both opened and closed by the singing a psalm and prayer. Rain fell all day, so that few besides the scholars, and not even all of them, were able to be present. The day-school is well attended this year, and the boarding school has had almost no end of applications.

While rain was falling in Suadia, it was snowing on all the mountains around. As

we came home, we waded through snow a foot or more in depth, for about three hours, and sometimes had to turn out of the path on account of the drifts. There is real winter here in the mountains, but the freezing is not very severe. We even met an old man trudging along the road barefoot through the snow, with no signs of suffering, yet the skin of his feet was soaked and shriveled like that of a wash-woman's fingers.

J. S. S.

*Kessab, January 6, 1892.*

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## EDITORIAL NOTES.

—Our proposal that the young women of the Reformed Presbyterian Church should support a foreign missionary, continues to meet some measure of favor, though the pledges do not come in very rapidly. It seemed to us that almost any one could lay one dime aside for that purpose every week, or, if that was asking too much, a cent a day was certainly within the reach of every one. Contrary to our expectations, the amount was not made up in a month. It is gratifying, however, to know that many are in full sympathy with the idea. Miss Belle Huston, a member of Sterling Congregation, Kansas, wrote recently from Bono, Ind., promising \$5.20, recording a preference for Cyprus, and then adding: "Dear sisters, can we not deny ourselves a few luxuries that we may aid in this good work?" We are also indebted to Mrs. Lizzie A. Wylie, of Olathe, Kan., for the names of six young women in that Congregation who have agreed to give \$3.65 each: the Misses Lizzie McKelvey, Mary E. Bell, Lizzie J. Miller, Ida B. Miller,

Maud Graham, Anna M. Adams. In her judgment, many in other places would readily respond if the matter was urged on their attention.

That this proposal has taken fast hold on some minds we have a touching proof in a letter recently received from St. John, N. B. Less than a year ago, Maggie McFarland, daughter of the pastor of the Congregation in that city, entered into rest. A few weeks previous to her death, she had forwarded us \$12.50, and said that she hoped to contribute that amount annually for the term of five years. In compliance with a request to that effect found among her papers, the sum of \$12.50 for each of the remaining four years has been sent to us, making a total of \$62.50. In this way, she "being dead, yet speaketh" for Christ, laboring with us for the spread of the truth and the evangelization of the redeemed among men.

It gives us pleasure, too, to learn that the contribution of Mary Carithers, daughter of our devoted missionary in Indian Territory, is not \$5.20 as reported, but \$25.

Her name should stand at the head of the list. We fear that we have not made very many mistakes of this kind.

About a year ago, a member of the Congregation at Beaver Falls, Pa., and one who is very active in the missionary cause, promised us a birthday offering of \$5.20 annually. Recently she has entrusted us with the whole amount of \$26, with permission to "use it as you may find to the best advantage in the new work."

Correcting errors and adding new subscriptions since our list was published, we find the present total to be \$436.30. Can we not have a thousand promised before the meeting of Synod, that we may be in a position to press for the sending of another evangelist into the foreign field? While we are willing to receive the five-year contributions at once, our readers should bear in mind that our desire in proposing this plan was not so much to raise enough money for the support of another missionary as to make it clear to the young that it does not require any self-denial to carry on the Lord's work. Many a woman could not give \$5.20 to any scheme to-day without making a great personal sacrifice, but she could lay away ten cents every Sabbath, over and above all she is giving, and not have to deny herself in food or dress or even ornaments. Of course one wealthy man could easily furnish all the money asked for at once, and in doing so he would get a blessing; but, even if he were willing, it would not be right to shut any one out from the privileges and joys connected with giving for the cause of Christ; nor is it right to weaken, in the minds even of the poorest in the Church, a sense of responsibility in this direction.

—Shall we send another missionary to the Island of Cyprus? "By all means," is the answer that comes from Indian Territory. "Emphasize that point," writes Brother Carithers, "for it is a strain that no family should bear, to be sent out alone. And, as I would not want any one to go and not be able to pray for him, you will please put my name down for \$25 a year." A lady, writing from a western city, says: "If Mr. Carlisle will consent, I think some of the young men, not ministers, will be glad to help to support another." The pastors ought to have a representative in the field, and are abundantly able to meet the entire expense of outfit and yearly salary. So while the co-operation of those not in the ministry will be welcome, we should prefer to have the young men volunteer the support of yet a third missionary, to be sent out as their own representative.

—On January 28, Mrs. Annie Chase, of Church street, Nova Scotia, sent us \$6.20 for missionary purposes, a contribution from her Sabbath-school class of boys. This money has been put into the hands of the Treasurer of Foreign Missions. We thank these boys for taking an interest in the work of Missions. This is to obey the command of the risen Lord: "Go ye into all the world and preach the Gospel to every creature," and He never overlooks nor fails to reward obedience. We hope that their present liberality is a foreshadowing or prophecy of the greater sacrifices they will be ready to make for Christ in after years.

—A few days ago the Treasurer received from Beaver Falls, Pa., one hundred dollars for the Industrial School Fund, eighty-five from the L. M. S. of that Congrega-

tion, and the balance from Mrs. R. J. George's Bible Class of young ladies. Three or four hundred dollars are still required to make up the sum called for to complete the building, and the friends of the work in Latakia are urged to send forward their offerings without any unnecessary delay. We gladly enter on our roll of children contributing to this fund, the following name:

Bessie Hamilton Walker.....\$1 00  
Philadelphia, Pa.

—Below are the names of children who are interested in the Cache Creek Mission, and have forwarded their money to the Treasurer of that Mission:

Bessie McAulis.....\$1 00  
Regina Downie..... 1 00  
Mary Ruth George..... 1 00  
Beaver Falls, Pa.

—In a letter, dated Zanesville, O., Feb. 11, 1892, we found two dollars for Mission work. "You know," the writer said, "where it is most needed, and my only desire is that it may in some way aid the cause of Christ." The money has been paid into the Foreign Mission Treasury.

—We thankfully acknowledge having received on the 12th of February six dollars for missionary purposes from Mrs. Philip N. Jackson, of Newark, N. J.

—A member of 2d New York handed us a week or two ago \$500 for the mountain schools in Syria. For several years this brother has made a similar offering, and it is only one of many generous contributions to the work of the Church. His liberality is the natural result of allowing the great principle of stewardship to guide and gov-

ern in business life. We have also received \$12.50 from the Y. P. S. C. E., of 1st Newburgh, the second quarterly payment of a contribution of fifty dollars for the same department of work.

—We are indebted to Mrs. E. M. Williams, of White Lake, N. Y., for five dollars in aid of the Cyprus Mission. We thank our good friend very much for the money, for the assurance that she wishes to contribute a like sum annually for at least five years, and for her hearty expression of interest in the new enterprise.

—Many of our readers will remember that Dr. Metheny, on the occasion of his last visit to this country, brought with him a little deaf and dumb girl, named Telgie. All the expenses connected with the education of this child have been provided for, except for her board during the summer vacation. We take for granted that our friends only need to be reminded of this case to furnish whatever may be required for this purpose. All moneys intended for Telgie should be sent to Miss Mary A. Sterrett, 3343 Ludlow St., West Philadelphia, Pa.

—THE STORY OF THE TOKEN.—In this little book from the pen of Robert Shiells, of Weenah, Wisconsin, the reader will find much that is curious and interesting in regard to the communion token. The writer says in his preface: "I have used my most diligent endeavor to collect all information I could. I have striven to tell what I know about a practice that is fast becoming extinct." Of course every Covenanter will want this book, which can be obtained for one dollar from the publisher, John Ireland, 1197 Broadway, New York.

— ❖ — **CHANGE OF AGENCY.** — ❖ —

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